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The Orthodox Herald

Celebrating our 40th year

Vol. 40 No. 11 ISSUE 478 MARCH 1992 35¢ Per Copy

ANNUNCIATION

On March 25/April 7 the Church will solemnly celebrate the Holy Day of the Annunciation. This commemorates the event described in Luke 1:24-36 when the Archangel Gabriel delivered a message to Mary that she would be the mother of the Son of God. In Church Slavonic the word for this Day is "Blahoviscenije" or the "joyful announcement."

The Holy Day celebrates the "beginnings of God's plan of salvation" according to the tropar for the day. Because of this, great joy is emphasized in the hymns for the day. At Vespers we sing: "Today is the announcement of joy; today is the virginal festivity; today heaven is joined to earth."

The matins of this day have a very interesting and unusual Canon. There is a dialog between the Angel Gabriel and Mary. It was written by St. John the Monk and follows the Gospel reading Luke 1:39-49,56. It is suggested that this dialog be read at home during family worship, by Sunday School classes or at meetings of Altar Guilds, etc.

This Holy Day is as special as Christmas and Epiphany. The hymn, (S'nami Boh) God is with us, is sung just as it is for those days.

At Matins we are told: "Today all creation rejoices ... the fetters of the curse laid on our forefathers are loosened." These words were taken very seriously by those who preceded us. They celebrated by observing many traditions which helped to make the day meaningful. They considered it a grave sin to do even "light" work. They received a prosphora (altar bread) from church. The father took it home, broke it into pieces, and shared it with all in the household. Any pieces remaining were placed into the earth in the field so that when the seeds were planted they would grow into a good harvest not held back by drought, bugs, too much rain, frost or blight. In the warmer areas of Eastern Europe they started to sow summer grains for as the proverb said: "St. Gabriel to Mary flies. This is the end of

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Prayer, like a soothing balm,
Quiets the heart and soul,
Restoring peace and calm
And joy, to make us whole.

SUNDAY OF ORTHODOXY

This year the first Sunday of Lent — The Sunday of Orthodoxy — falls on March 15. It celebrates the triumph of the Church over those who rejected ikons and the re-establishment of reverence for ikons in the year 842. It also acknowledges the victory of the Church over other heresies. In some Cathedral Churches, the Office of Orthodoxy is served by the Bishop before the Divine Liturgy or near its completion. In this Service athletes and champions of Orthodoxy are mentioned and anathema is proclaimed upon their opponents. Once one participates in this Service, it cannot be forgotten.

Heresy applies to false doctrines and beliefs which are contrary to those commonly held in the Church. St. Ignatius used the word in the sense of theological error. And since the Church claimed to possess authority, it condemned heresy following Christ's commandment by which "if he refused to hear the Church, let him be unto thee as the Gentile and the publican." (Matt 18:17) The theological definition is that heresy is the formal denial of any defined doctrine of the Orthodox faith. Fighting heresy helped the Church formulate Orthodox Christine doctrine.

Some of the heresies in the past have included the following (some of these are still to be found today):

1. Arianism, 4th century, rejected the Divinity of Christ.

2. Macedonianism, 4th century, rejected the Divinity of the Holy Spirit.

3. Adoptionism, early centuries, taught that Christ was not the True Son of God, but that he was adopted by God at His Baptism.

4. Gnosticism, first 5 centuries, put reason above faith and rejected the Divinity of Christ.

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SPECIAL DISCIPLINE

The word DISCIPLINE means training, which corrects, molds, strengthens, or perfects. It is not a very popular word these days, when so little time is spent on strengthening of soul and character. But during Lent we are expected to assume special discipline which will help control our self-indulgent natures and strengthen our power to resist temptation.

Assuredly, Lent is a time we are asked to add something to our daily schedules. These are new habits of prayer, praise, sacrifice and service. However, as trees must be pruned and gardens must be weeded if they are to bring forth the sweetest fruit and the loveliest flowers, so, as St. Paul said, our bodies must also be brought under subjection as he wrote to the Corinthians (1 Cor 9:27) "I discipline my body and bring it into subjection."

This inevitably means "giving up something" — as we were taught many years ago — not in a legislative way nor with glowing pride over our willingness and ability to do so, but with a quiet joy that we can serve God in this fashion. Didn't Our Lord say "When you fast" not "If you fast?"

Thus, Lent serves both as a test of our moral stamina and an opportunity to strengthen our willpower.

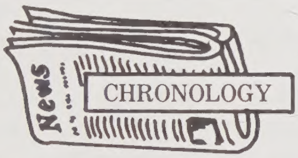
To what purpose do we engage in such an increased program of church busyness? Why do we have all those extra retreats, missions, study groups and lenten suppers? There are those who think they are out of character in Lent especially some very elaborate suppers which are served; others, feel that everything should not be concentrated in these forty days out of the year.

The chief Lenten objective is to bring us nearer to our Lord Jesus Christ. It is to offer a Christian service, create a Christian atmosphere and provide a Christian worship so that the world looking on and those taking part will say: "Surely God is in this place!"

Our aim this Lent must be to live and

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THE ORTHODOX HERALD
(USPS 600-140)
(ISSN 0744-1495)
Published monthly by
The Orthodox Herald, Inc.
Transjurisdictional Publication
Special non-profit rate
Entered as Second-Class Mail at
Hunlock Creek, PA 18621 and Mahanoy
City, PA 17948 an additional mailing office.
Founders and Editors: V. Rev. W. Basil
Stroyen, M.A., Ph.D., D.D. and Nina Bohush
Stroyen, R.N., D.D., D. Litt
Phone 717-256-7232
Annual Subscription $5.00 a year.
$9.00 for two years.
Packet Plan Rate on Request
Address all correspondence to:
P.O. Box 9
Hunlock Creek, PA 18621
Contributions are tax deductible
Published since 1952



March 1992

DIED: Matushka Anna Yanchisin in October in Lakewood, OH.

TRIPS TO THE (USSR) CIS are being planned by Smithsonian Institute in Washington, DC. For a list of trips starting in February call (202) 357-4700. Smithsonian Foreign Study Tours.

AN EXHIBIT "Russian American: the forgotten frontier" is on display in the Library of Congress until April.

A MONUMENT dedicated to abortion victims was dedicated at the Greek Orthodox Monastery in Saxonburg, Pennsylvania. The faux monument is portable. The front has a mosaic type icon and the words of Matthew 18:10, the back an engraved icon and the words St. Luke 1:41-44. Anyone wishing to display or use the monument contact Tom Mitrakos, 3134 Scenic Ct., Allison Pk., PA 15101 or call (414) 487-8570.

THEOLOGICAL STUDENTS in St. Petersburg, Russia visit prisoners in a forced labor camp. Recently 35 inmates asked to be baptized and asked to build a Church in their free time. The foundation stone was blessed early this year. The Church is named in honor of SS. Peter and Paul, both had been prisoners and are traditionally patrons of prisoners in the famous 19th century Petersburg Prison in the SS. Peter and Paul Fortress.

SECULAR HUMANISM: An Orthodox Perspective by Fr. John Bockmas is a book which should be read by all, especially by those who have studied Abraham Maslow, Rollo May, Erich Fromm, Sigmund Freud, etc. This is a study of humanism, a contemporary movement which is changing our society. Send $10 to St. Nectarios Press, 10300 Ashworth Ave. N, Seattle, WA 98133-9410.

A MONUMENT to Bishop Fan S. Noli replaced the statue of Stalin in Tirana, Albania. He lived in the U.S. for many years and wrote service books in English, which are still used in Orthodox Churches. He was an early supporter of THE ORTHODOX HERALD, sending us many encouraging letters and advice. The monument to him in Tirana reads "the first democratic leader of Albania."

ORTHODOX BOOKS (PRAVOSLAVNAYA KNIGA) is the first book shop to open in Moscow which sells books, periodicals, religious items, etc. It was opened by the Radonezh Orthodox Society. Bookstores in St. Petersburg Leningrad, Novosibirsk, Sverdlovsk, Odessa and other cities are planned.

MEDICAL MOBILE UNITS staffed by medical personnel and others will travel through the Ukraine examining people in villages to determine the effects of Chernobyl and to inoculate children against various diseases. This is sponsored by the Ukrainian Orthodox League. For info write: Dr. Gayle Woloschak, 899 S. Plymouth Ct. #303, Chicago, IL 60605.

NORTH DAKOTA has several cemeteries where Orthodox three barred crosses are found near or over graves of people born in the 1830s and 40s in the area of Bismark. Anyone having information of items of interest pertaining to Orthodox heritage here are asked to contact Stephen P. Hallick Jr., Assistant Professor, Clemson University, SC.

AN EXHIBITION, "Catherine the Great: Treasures of Imperial Russia", is on display at the Armand Hammer Museum of Art in Los Angeles until April 12. Over 300 priceless treasures of art, jewelry, furniture and costumes from the Hermitage in St. Petersburg, Russia are on display.

TRANSCENDENTAL MEDITATION has arrived in Russia with the opening of a Vedic university in Moscow by guru Maharishi Mahesh. He hopes to expand to all the former republics.

A NEW ORTHODOX PUBLISHING PRESS has opened. It's first offering is a leaflet, "The ABC's of Orthodox Christianity." For catalog write: St. Ignatius Press, 6665 Huntley Rd., Suite K, Columbus, OH 43229.

THE 11TH FESTIVAL OF ORTHODOX CHURCH MUSIC will be held this year in Hajuowka, Poland, a small town on the Belorus border. Last year The Capella Russian Male Chorus from the U.S. won second place in the Amateur Lay Choir Division. The festival is a three-day event held each May.

THOSE WISHING TO HELP THE CHURCH IN RUSSIA may send donations to St. Nicholas Russian Orthodox Cathedral, 15 East 97th St., New York 10029. Earmark funds to "Church in the Soviet Union."

CONFESSION will be discussed from March 20-22 at Antiochian Village, P.O. Box 638, Ligonier, PA 15658. Drs. John Dalack and Anthony S. Bashir will examine the spiritual depths of true confession. $80 per person.

HUMANITARIAN AIRLIFT is a program of the U.S. Postal Service, which runs until March 31. Its purpose is to encourage sending aid to Russia and other nations of the former USSR. Packages of less than 22 lbs. receive surface transportation to New Jersey from where they will be transported by air. Costs are somewhat reduced and changes have been made on what can be sent, etc. Ask for Postal Bulletin 21803, 11-28-91 at your local post office.

EUTHANASIA, GENETIC ENGINEERING AND SUBSTANCE ABUSE were the topics at the OCAMPRA meeting on Nov. 1-3. The papers presented on these topics may be purchased from OCAMPRA Publications, P.O. Box 958, Cambridge, MA 02238 or call (617) 868-6557.

THE FREE SERBIAN JURISDICTION, sometimes known as the "Dionisije" faction after its first bishop (1962), has signed papers uniting it with the Patriarchal Serbian Orthodox Church, under Patriarch Paul of Belgrad. The Free Serbian Church will now be a separate metropolia, under the name of Metropolitanate of New Grachanitsa, retaining its present headquarters in Third Lake, Illinois.

PENANCE/CONFESSION

In the last few years, the practice of Orthodox with regard to the Sacrament of Penance (Confession) has shown a great deal of variation and change. Unfortunately, some of the faithful, misreading the intentions of the Church, have had the tendency to neglect the confession of sins. Some, however, are discovering in this Sacrament new riches they had not recognized before.

The necessity of confessing sins at least four times a year has always been the rule within the church, with few exceptions. What we must avoid is a sense of getting rid of our sins without a change of heart and a change of conduct.

Besides the four Lents of the Church, when would we find it useful to go to Confession. It is helpful at certain times when we wish to make a fresh start in our relationship with God and our neighbors, for example, when we are beginning a new state of life like a new career, the beginning of a school year, or a marriage. It is also useful when we feel that we are "growing cool" or "slipping" in our spiritual life. Whenever, we want to get right with God.

Many parishes now have "Group" Confession. These services are an excellent means of preparation for the Sacrament of Penance, but individual, private confession and absolution are still necessary.

Some people say that they have not sinned in a great way, why should they go to confession. If we receive the Sacrament of Penance only when we feel we have sinned in a major way, we would receive it only rarely. A regular approach to this Sacrament is of immense importance to sincere Christians and to nudge us the Church has mandated its acceptance at least once a year, especially prior to Easter/Paska. This gives us the opportunity to recognize the signs of any weakening in our relationship with God, to check our progress in those areas where we need to make a special effort or which is of special concern, to acknowledge our weakness and reaffirm our dependence on God and to receive spiritual counsel and encouragement from the Father Confessor. If we wish to benefit from the Sacrament we must approach it properly as this prayer says, "Now I, a burdened sinner, approach Thee, my Lord and God. But I dare not raise my eyes to heaven. I only pray, saying: Give me, O Lord, the sense to weep bitterly over my deeds."

•Special Discipline

work on such an ascending scale that on Easter/Paska Day our souls will reach a peak of spiritual exultation. Here, as in everything else, this will depend on our motive and discipline.

"Moreover when you fast, do not be like the hypocrites with a sad countenance." (Matt 6:16) Jesus conspicuously commands that we make our repentance and humility an occasion of joy and that we avoid all convential displays which men usually make in confessing their sins.

It is a directive which applies throughout the year but one which is especially suited for these days of Great Lent, which starts on March 9.

What will your special discipline be? What are you adding from your life's schedule and what are you removing to help you meet an Easter/Paska on April 26 as "The Day which the Lord has made?"

•Sunday of Orthodoxy

5. Iconoclasm, 8th and 9th centuries, rejected the veneration of icons and holy relics.

6. Judaisers, first 3 centuries, wanted to make Christianity a Jewish sect and obedience to the Mosaic Law obligatory.

7. Docetism, first 4 centuries, believed that Christ did not have a real human body for they believed that matter was evil.

8. Manicheism, 5th to 19th centuries, believed in two Gods, one good and the other evil. Also believed matter was evil, therefore Christ had no human body.

9. Monatanism, first 5 centuries, believed they had new revelation, denied Church authority.

10. Nestorianism, 5th century to present, would not call Mary Theotokos (Mother of God) and believed in two persons in Christ.

11. Pelagianism, 5th and 6th centuries, denied necessity of Grace and Original Sin.

12. Monophysitism, 5th century to present, taught that Christ had only one Nature — the Divine.

13. Monothelitism, 7th century, taught that Christ had only One Will and Energy.

As we study these heresies, how many of them do we subscribe to?

MORE WORSHIP

There is a sense in which Lent is just another time for more worship, prayer, meditation and fasting. Some will be content to limit their worship to the formal services held in the Church. Others will be challenged by the words of St. Paul to the Romans to recognize that worship has a special meaning, a spiritual application. "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service. And do not be conformed to this world, but be transformed by the renewing of your mind, that you may prove what is that good and acceptable and perfect will of God." (Romans 12:1,2)

But all must recognize the difficulty they encounter in their own hearts when they discover that spiritual worship is the making of a total sacrifice of self to God. The old, unregenerate self continues to trouble all of us.

The text quoted draws us toward this concept carefully. We are first directed to the mercies of God. In this way we are encouraged by being reminded of the sacrifices of God on our behalf. Our attention is directed to the centuries of effort by God to redeem and keep His people. His work was not without cost. It ended in the sacrifice of His only Son on the Cross. His was a dying sacrifice. We are called, however, to present a living sacrifice. On balance we get the better end of the bargain, but the challenge of giving all remains.

Our spiritual worship is to give this holy and acceptable gift of self to God. Nothing else will do. Nothing else is worship. Naught else is spiritual. Our Lenten observances are to be modeled after this injunction. It must begin with the mercies of God and conclude in a sacrifice to God. If our beginning has been in Christ, the rest will be brought to pass by the working of God's Spirit within us. "O Lord of life and love, grant that we, being alive in Christ, may offer our whole selves to You."

ALASKA FUND

Helping the missioners in Alaska by sending them copies of "The Herald" for distribution are: Michael Bondarchuk, Alexei Mikhail Fedec, Beverly Karol, Anonymous (2), Michael Obmascik Jr., A. Smolak, John Petronko, Lois Bedder, Vladimir and Agnes Fryntzko, George Brozina, Mary K. Marus, Catherine DeMeo, John Volosin, Protodeacon Alexander and Mary Krafchak, Margaret Pysarchyk in memory of her father John.

COTTON

"There were white cotton curtains and blue hangings caught up with cords of fine linen and purple to silver rings and marble pillars, and also couches of gold and silver on mosaic pavement of porphyry, marble, mother-of-pearl and precious stones." (Esther 1:6).

Cotton is mentioned twice in the RSV. In Esther, it is listed among the splendors found in King Ahasuerus' banquet hall in Susa, Persia. In Isaiah 19.9, cotton weaving is listed among the profitable trades of the Nile River, which will be affected when the Nile rivers dry up, a doomsday prophesy. In both passages the use of cotton is a translator's prerogative; the Esther passage can be translated as cloth and the Isaiah passage simply as white (white cotton in RSV).

There are numerous species of cotton, the Arabian or Indian type is grown as an annual, is about one meter in height with 3-5 large lobed leaves. Long stalks bear large red or cream colored flowers, accompanied by three large deeply-cut green leaflets. The fruit is a many seeded capsule which opens by means of three valves. The seeds are covered with long dense white or yellowish hairs, whose length depends upon the variety of cotton.

Chemically, cotton is 87-90% cellulose, a non-digestable polymer of glucose. Water and natural impurities constitutes the remainder of the fiber. Cotton fibers are extremely durable and resistive to abrasion. They quickly absorb and release moisture making cotton an ideal cloth for warm climates.

Cotton has been cultivated for approximately 5000 years. Cuneiform inscriptions (c.a. 700 B.C.) mention the planting of a "tree bearing wool" by king Sennacherib in the Amanis Mountains. Indian cotton was cultivated in Persia during the time of Esther and was probably the fiber indicated in the quoted passage.

Herodotus (450 B.C.) wrote that India had a plant that bore, instead of fruit, "a wool-like fiber which was better than wool to make clothes." Pausanias, a 2nd century Greek traveler, indicated that cotton was cultivated in the Holy Land but produced a yellow cloth when compared to the fine white Egyptian cotton. The conquest of Egypt brought cotton to Rome. There is no evidence that cotton was used in mummy wrappings. Cotton garments are mentioned on the Rosetta stone. Pliny asserts that the priests preferred cotton to linen robes, but the Hebrew priests who were very scrupulous, would have only used linen vestments as commanded in Leviticus.

Although there are no passages in the Bible to indicate that cotton was used in Palestine, archeological discoveries indicate that it was in great demand during NT times especially by the rich.

The Turin Shroud, which until refuted by radioactive dating about six months ago, was believed to be Christ's winding sheet and was made of fine linen. Small traces of cotton were found on both the weft and wrap threads of the shroud indicating that the linen piece was woven on the same loom which was used to weave cotton cloth. The presence of cotton in the shroud neither enhances nor distracts from the historic significance of the shroud, but does show the wide use of the common household item.

Larry R. Sherman, Ph. D.
Dept. of Chemistry
University of Scranton

PRESS FUND

Dear Co-Laborers in God's Vineyard: In God's Divine Providence He has been continuously providing so that the Word might go forth through **The Orthodox Herald**. We stand amazed and humbled before His Mercy as gifts are received from you enabling us to pay our escalating bills. We send you a great Russian thank you — Spasebo. Alexandra Spanovic, Dorothy Demianovich, Aleksy Szachnowicz, Andrew Hydak Jr., A. Smolak, John and Sheila Hrapchak, Michael Bondarchuk, Harry Boyko, Helen Harvey, Catherine DeMeo, Mary Yuhas, Dr. Dimitrios Pappas, Mary Marus, George Brozina, Mary Lepa, Vladimir and Agnes Fryntzko, Donald Belinsky, Irene Allen, Vera Hershey, John Petronko, Anonymous (3), Victor Chacho, Beverly Karol, Mr. and Mrs. Charles Dekilas, Michael Obmascik Jr., Mary Kochmaruk, Betty Swizz, C.R. Smith, Tillie Porter, Protodeacon Alexander and Mary Krafchak, Katherine Fallat. Joseph Slivka in memory of Slivka and Spirnak Families. Helen Allen in memory of her mother Millie Krohta Allen who died March 30, 1991. Helen Cudlic in memory of her brother Nicholas Fedor who died in January and of her husband George who died ten years ago. The James Wagners in memory of their departed loved ones. Margaret Pysarchyk in memory of her mother Kathryne, Eva Durkot in memory of her husband Anthony, Helen Lesko prayers and in memory of her recently departed cousin Helen Koblosh. Aunt Anna Glovach in memory of the Barran and Glovach Families. Stephanie Chmel in memory of her husband Andrew. John Volosin in memory of his wife Dorothy. Margaret Danko in memory of her parents Michael and Mary.

Dabs of Thoughts

"Not my will, but Yours be done." This prayer of Jesus in Gethsemane is difficult — but it is the most important prayers we can pray. Indeed, it is the essence of prayer. Learning to surrender our will, learning to "let go" is the ultimate goal of all Lenten devotion.

It was March 23, 1743 when the musical masterpiece called "The Messiah" was sung for the first time in London in the presence of the King of England and many others. The time for the refrain came — The Hallelujah.

The audience was so deeply moved that it sprang to its feet following the example and the initiative of the King. Ever since this portion of the masterpiece, "The Messiah," is never sang with the audience sitting down.

The date for Paska/Easter is determined differently by the Orthodox and Western Christians. This plus the difference in calendars place the dates anywhere from five weeks apart to celebration on the same date. This year there is a week's difference. The Orthodox Paska/Easter coming on April 26.

The first book of the Bible to be printed in Russia was the Acts of the Apostles in 1564. The first date and signed book in Rus was the **Ostrog Bible**, printed in 1581 by Peter Timofeev and Ivan Federov. The King James Bible was printed in English in England in 1611 or 30 years later.

There are two kinds of illnesses: latent and evident. An evident aching wound hurts, but we know it exists and try to heal it. But imagine on the other hand a hidden tumor; it grows larger and spreads but we are not aware of it. We can deceive ourselves and assure our friends that we are fine. Suddenly it is irreparable.

This is the same in our spiritual life. We can be laden with sins, but we insist that we don't have them because we don't feel them. (Our conscience doesn't bother us.) How much better for our health to acknowledge one's burden of sin, to feel their weight, to decide seriously to change one's life-style, to turn over a new leaf and to throw oneself on the mercy of God. Lord, have mercy! This is possible through the Sacraments of Penance (Confession) and Holy Communion.



EDITORS' NOTES

This is the first issue we are writing since our return from a trip to Czechoslovakia and the Ukraine. This will be a trip which has affected our lives for we were truly part of a Christmas miracle. We were there over January 7 and were looking forward to a traditional Christmas Eve Supper on January 6. This we had and were enriched by it. But the miracle was the way we found close relatives in a town near Uzhorod (Novo David Kovo). Relatives we didn't even know we had. Father tried to make a phone call from our hotel room to the bishop in Mukachevo. Unable to make the connection, he went to the hotel deck to ask the clerk to make it for him. When he gave his name, the clerk started to question him. Her maiden name was Stroyen, and they shared a common grandfather. Many excited phone calls, hurried trips, much hugs, kisses and hours of talk found us being accepted into an extended family of close relatives in a nearby village. What was disconcerting was the close family resemblance. It was almost spooky! We were only in the area for two days but years of knowledge and love was shared. We were in the village church for the Christmas Liturgy. The church seats 800 and standing room for that much more. It was quite an experience for Matushka to be taken to the family series of pews. The pews spaces are numbered and were paid for by various members of the family, some of them long gone. The pews are not comfortable as we have in the U.S. The seats are very narrow and in front are two shelves for books with the back of the pew in front having a shelf with space to place books. The women, they still segregate by sex, age and marital status, all had their Sborniks (a book containing the variable parts of all services), which were printed in Church Slavonic and they sang all the variable parts of the Hours and Liturgy. They consider the Hours as an integral part of the service they must attend.

There was a creche in the church, but it was not made with statues. Figures were painted on boards and cut out in the proper shapes. It was interesting that everyone who came to the creche left an orange or an apple in front of it. We must remember that this fruit, at this time, is almost impossible to obtain and it is truly a precious gift.

After the Liturgy, we were taken from one house to another. Each one we entered singing the tropar for the day and at each one we were feated with food and given gifts. It is the custom for everyone upon entering any home to sing the tropar. This was done without fail. There is so much more to write; needless to say, we left with tears of happiness for finding our kin folk and sadness at parting. But we can only marvel at the Christian hospitality, the knowledge of religion and the keeping of the traditions which have been passed down even though religion has been repressed for over seventy years — most of the life of those we talked to.

Religion is still in upheaval. Church properties are being shunted between the Orthodox and the Uniate Churches. Sides are being taken and even this small village (4,000) has a group which were called "Salveste," which are actively proselytizing. There is a shortage of Orthodox priests. The one in the village told us he has only about 500 families who attend regularly. He has no phone, an ancient car with broken windshield, a two-room house and many sick scattered over a large area. We pray for him to be able to continue in a position which is far too demanding.

There is so much more that could be written. But we did want to share our Christmas miracle with you. God be with you all.

Matushka Nina Stroyen

Matushka Nina Stroyen

THE MONTH OF MARCH

March this year is almost evenly divided between the period of Pre-Lent and Great Lent itself. The first day, which is a Sunday, is called Meat Fare. Perhaps a better term for it would be Meat Farewell. A day when we are told that we should prepare for the more stringent fast of Great Lent by saying farewell to meat. The following Sunday is called Cheesefare. This could be called Cheese Farewell when we start to give up dairy products. It is interesting that when Lent starts on March 9 we aren't expected to go "cold turkey" into the fast. The Church has been preparing us for a month since February 9.

The remaining Sundays of March are those in Lent. The first Sunday of Lent, March 15, is also called the Sunday of Orthodoxy. We have discussed it in another article in this issue. The following Sunday is dedicated to St. Gregory of Palamas, who was famous for a certain type of meditation. The third Sunday of Great Lent is dedicated to the Veneration of the Cross. The Church knows that by this time many have weakened in their resolve to better improve their spiritual life. They have gotten tired of the fasting, prayer, extra Church services and the giving of alms or extra donation to the work of the Church. Because of this the Cross is placed in the center of the Church to strengthen them in reaching the goal they have set for themselves of bringing them closer to Christ.

•Annunciation

snow and ice." In Russia, people purchased birds at the market and let them free as a symbol that the world was freed on this day with the announcement of Gabriel to Mary. It has also become customary to bake rolls in the shape of birds and eat them on this day.

Until the 18th century, March was considered the first month of the year. In England it was considered the beginning of the legal year as late as 1752.

The sense of celebration has somehow slipped from the lives of most of us. The Church and its Holy Days are neglected and even if they are kept they are observed as solemn occasions not celebrated as joyous ones reflecting the reason for the day.

MISSION FUND

How we praise God for your gifts that permit us to work to His glory by sending copies of the "Herald" to places where the message of the Orthodox faith needs telling. Stephen Karas, John Volosin, Catherine DeMeo, Vladimir and Agnes Fryntzko, John Petronko, Michael Obmascik Jr., Dr. Jerome and Diane Wolf, Protodeacon Alexander and Mary Krafchak, Sarah Jubinski, Michael Bondarchuk, Helen Harvey, Mary Marus, Mary Schwartz, J. A. Chura, Anonymous (4), and Mary Marunich.

CHUCKLE

The woman and her husband interrupted a sight-seeing tour to go to a dentist. "I want a tooth pulled. I don't want gas because I'm in a big hurry," the woman said, "so just extract the tooth as quickly as possible." The dentist was quite impressed and said, "You are a courageous woman. Which tooth is it?" The woman turned to her husband and said, "Show him the tooth."



On our recent trip to the Ukraine and Czechoslovakia we were served the same light, fluffy pancakes. They called them Blini in Uzhorod in the Ukraine and Palachinsas in Kosice in Czechoslovakia. We ate great quantities of these delicacies and kept sending to the kitchen for more. It certainly was a preview of Maslinitsa or Butter Festival Week, starting on March 8 this year, when quantities of this yeast-risen pancakes are eaten. The pancakes are brought to the table straight from the griddle, and everyone takes two or three at a time and eats them with a choice of toppings as smoked fish, caviar, herring, sour cream, etc.

Many parishes now have a Blini Supper on this day. It is possible to get a pamphlet, which will tell how to prepare public relations and how to arrange details for a pancake supper from Aunt Jemina Pancake Day, P.O. Box 9663, Clinton, Iowa 52732. It will not give you Blini Supper details but will help in planning.

Blini

2½ cups flour
2 Tbls. sugar
½ teas. salt
⅓ cup butter
1 pkg. dry yeast
1½ cups milk
¼ cup water
3 eggs

Scald milk, add butter, cool to lukewarm. Dissolve yeast in lukewarm water until bubbly. Add to milk mixture. Mix. Add salt, sugar and flour. Beat 2 minutes. Add beaten egg yolks and beat for several minutes more. Cover and put in warm place to rise until double, about 1 hour. Stir batter down. Fold in stiffly beaten egg whites. Let stand 10 minutes.

Pour about ¼ cup batter onto lightly greased griddle. Bake until puffed and bubbly and light brown. Turn and fry until other side is browned. Only turn once.

Do not use too much grease on the griddle. It is also suggested that you skim the batter from the top, don't dig down into the pan.

Serve. Have choice of toppings on the table, including melted butter and pancake syrup for the uninitiated.



MARCH 1992

1 **Matthew 25:31-36**
2 Luke 19:29-40, 22:7-39
3 22:39-42, 45; 23:1
4 Joel 3:12-21
5 Luke 23:1-34, 44-46
6 Zach 8:19-23
7 Matt 6:1-13
8 **6:14-21**
9 Proverbs 1:1-20 - Lent Begins Easter/Pascha
10 1:20-33
11 2:1-22
12 3:1-18
13 3:19-34
14 Mark 2:23-3-5
15 **John 1:43-51**
16 Proverbs 3:24-4:22
17 5:1-15
18 5:15-6:3
19 6:3-20
20 6:20-7:1
21 Matt 1:35-44
22 **Mark 2:1-12**
23 Proverbs 8:1-21
24 8:32-9:11
25 9:12-18
26 10:1-22
27 10:31-11:12
28 Mark 2:14-17
29 8:34-9:1
30 Proverbs 11:19-12:6
31 12:8-22

BIBLE STUDY

The Proverbs are read during Vespers in Great Lent. The Proverbs are a collection of short, pithy sayings. They are not connected but they contained moral and religious maxims concerning how to live right. It is one of the few books of the Bible which clearly gives the reason for its writing. This is given in Proverbs 1:1-6. It was to give moral instruction to young people. To accomplish this it uses the teaching device of repetition of practical thoughts in a form which sticks in the mind.

The key thought promoted is the "Fear of the Lord." This is repeated fourteen times in the attempt to inculcate the virtues which are insisted upon in the Bible. Here they are given as coming from the experience of a man who tried almost everything that came his way. He tells how to live a godly life in an ungodly world much of what we are facing today.

Solomon is generally credited with the authorship of a large portion of Proverbs. As a young man he had a consuming passion for knowledge (1 Kings 3:9-12) and became the literary prodigy of the world of his day. His intellectual attainments were the wonder of the age and kings came from the ends of the then known world to confer and to hear him. He was a scientist, lecturing on biology and zoology, a political leader, a businessman with vast enterprises, a poet, a moralist and a preacher. (1 King 4:9)

He wrote many works. The three best known represent the three stages of his life: The Song of Songs brings before us the brightness of his youth; the Book of Proverbs sets forth his practical, ethical thought. The poet has become the philosopher, the mystic has passed into the moralist; but the man has passed through both stages without being permanently the better for either. They were to him phases of life which he had known and exhausted. The Book of Ecclesiates are the confession where retribution is expected.

All three books bear study in this context as the stages of life. We are faced with morality which is contrary to the teachings of God. We have forgotten the "Fear" of God and only remember the "Love" of God. Proverbs provides God's detailed instructions for us on how to deal successfully with the practical aspects of everyday life.

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The reason why worry kills more people than work is that more people worry than work.